UNITY

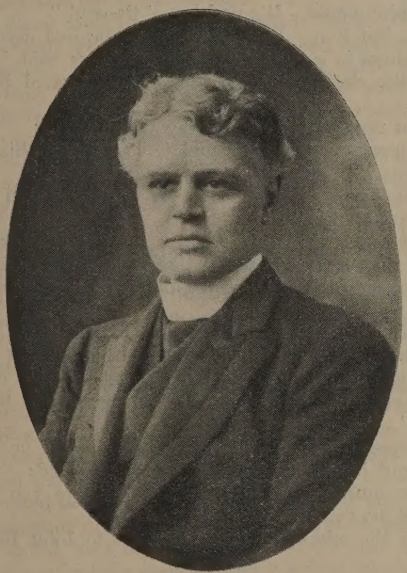
The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 140. [Vol. XII.—5] **May, 1915.** ONE PENNY.



Rev. OTTWELL BINNS.

AINSWORTH, Nr. BOLTON.

Was born at Rochdale, 1872; attended Wesleyan Sunday School; became local preacher at seventeen years of age. When between eighteen and nineteen was invited by the late Rev. Thos. Champness to join his Joyful News Mission, and did so, continuing with the Mission for two years, working in various parts of England. Later, finding Methodism too cramping he joined the Congregationalists, and by the help of the late Rev. Hirst Hollowell was placed in charge of a Congregational Church in Dorset, and twelve months later proceeded to Western College (1894-97) and afterwards accepted a call to the Congregational Church at Portland (1897-1901). Remained four years, during which a New Organ was purchased and a chaplaincy for soldiers and sailors established. Still feeling the need for greater freedom, joined the Unitarians, and was invited to "supply" at Scarborough for three months, before the end of that time accepting invitation to the pastorate. Continued (1901-8) seven years—the longest pastorate that church has yet known, and did much good work both in school, among congregation and in town. Accepted invitation to Ainsworth, 1908, and has continued there since. Much work having been done in the seven years completed at the end of May. The school has been renovated, a new room provided by trustees has been handsomely furnished, electric light has been installed in both chapel and school, and by the time these notes appear the organ will have been rebuilt and enlarged at a cost of £115,—all these alterations being chargeable to the congregation and not to the trust. He is now junior secretary to North and East Lancashire Unitarian Mission. Mr. Binns is well-known also as a short story writer, and as a contributor of serials to the periodical press, stories from his pen having appeared, among other papers, in "Longman's," "The London," The English Illustrated," "Chamber's Journal," whilst serials under his pseudonym "Ben Bolt," or his own name, have appeared in "The Daily Chronicle," "The Daily Sketch," "The Weekly Telegraph," and in the papers of Messrs. Tillotson's Syndicate. Being 43 years of age and white-haired, he was a little time ago touchingly described by a stranger as being "a very pleasant owd felly!" Mr. Binns can be congratulated on holding the fort with a village congregation which is celebrating the bi-centenary of their chapel building.

A Sale of Work, held by the Longsight Church, Manchester, has realised £85.

The Unitarian ladies of Aberdeen have sent Mrs. Aves 84 garments for the Belgian children homeless in Holland.

The annual meeting of the Ulster Unitarian Christian Association was held at Belfast on April 12th, when it was said that it was very necessary to make Unitarianism known and to prepare for a revivified Christianity that will come after the war.

The National Conference Union for Social Service now issues a magazine, the "Social Service Quarterly," gratis to members.

The Heritage.

No matter what my birth may be,
No matter where my lot is cast,
I am the heir in equity
Of all the precious Past.

The art, the science, and the lore
Of all the ages long since dust,
The wisdom of the world in store,
Are mine, all mine in trust.

The beauty of the living earth,
The power of the golden sun,
The Present, whatso'er my birth
I share with every one.

As much as any man am I
The owner of the working day;
Mine are the minutes as they fly
To save or throw away.

And mine the Future to bequeath
Upon the generations new;
I help to shape it with my breath,
Mine as I think to do.

Present and Past my heritage,
The future lies in my control,
No matter what my name or age,
I am a Master-soul! —Abbie Farwell Brown.

"Chronicles of Parson Pimm"

2nd Series (5).—JOHN JONES'S CHAPEL.

I was the new minister at "John Jones's Chapel." Not that John Jones was the proprietor of it by any means. He did not own the building, nor were the contents of it his peculiar property. The members of the congregation did not consider that they were his "goods and chattels," and, of course, the minister never thought of himself in that light.

It was not John Jones's fault that the chapel was called his. But he was the most dominant personality amongst the members. He was a man of strong will and accustomed to have his own way. Being a foreman or manager in a spinning factory he was a man in authority whose duty it was to rule others, and he ruled them with a firm and resolute hand, as they say. He carried this ruling spirit into his church, and exercised such a paramount influence over all the other members that it was felt both in the church and outside that John Jones was master there. Hence it was that his place of worship was not only the place which John Jones attended, and which was therefore his House of God as it was that of any other of its adherents, but it was his in so much a different sense that if one of its members were asked, What place of worship do you attend? —the rep'y would very probably cause the questioner to say: "Oh, you go to John Jones's Chapel." And this would not be said in that way of any other of its members.

The chapel was in great need of internal renovation and of various repairs and improvements. So we held a bazaar and raised a considerable sum of money for the purpose of carrying these matters to realisation. All went along agreeably and successfully. One night the Chapel Committee was discussing the proposed introduction of a new heating apparatus. An able and estimable member, a man in his early forties, a nephew of John Jones, was the chairman. John Jones was there, and so was the minister. The chairman was describing the low-pressure hot-water system of heating so as to make it clear to those present how it worked. He was doing this in a clear and intelligent manner apparently to the satisfaction of all, when suddenly his uncle interrupted him very rudely.

"You're wrong. It's nothing o' the sort."

"Oh, but it is. Look here at this printed description where it is all explained as I have said,"—replied the chairman, producing an illustrated booklet.

"You needn't tell me. I say you're wrong. You know nowt about it. I could tell all about this before you were born."

"But it is so. You can see for yourself if you will just look at this."

"Ger away with you. Do you think I don't know better than a young upstart like you. I tell you it's nowt o' the sort; and I won't allow you to contradict me."

"Then I'll not stop here any longer," said the chairman; "if I cannot conduct the business of this meeting without being insulted somebody else must do it. I'll not stop here to put up with such treatment."

He rose to go; but the minister—who sat next to him—put his hand on his shoulder and said:

"You must not go. Please stay where you are, and let me say a word."

Then the minister, sitting opposite to John Jones, said."

"Mr. Jones, and fellow members, we are all here as members of a Christian Church, and we must treat one another in a Christian spirit. We are entrusted by the congregation with the responsible duty of transacting the church business, and we cannot do it at all unless we are united and ready to be fair and considerate to one another. Every member of this committee has an equal right with every other member to express his opinion on any matter that is before us, so long as it is done in a fair and gentlemanly manner. The chairman has been appointed to conduct our business, and so far he has done it well. But it is quite impossible for him or any other chairman to do his duty unless he receives the respect and support which his position requires. But I feel bound to say, Mr. Jones, that you have treated the chairman with great disrespect; if any of us began to treat you like that you would not stand it for a moment. No man with any respect for himself could very well remain here to be treated as you have treated him.

just think what would happen if the chairman were driven away; the meeting would be broken up; the business would remain undone; and possibly the disorder would spread into the church; and the Christian spirit that ought to rule amongst us would be set at nought. What is the use of having a church or a minister if we cannot be kind and considerate to each other? We are not fit to transact the business of a Christian Church unless we can control our tempers and behave like Christian men. I appeal to you therefore to let the chairman proceed, and when he has put the matter before us it is quite open for any of us to express our opinions and to say what we think, so long as we can do it like gentlemen. I shall support the chairman in the performance of his duty and try to make his position as easy as possible, and I ask you all to do the same."

John Jones hung his head and said nothing. Then the chairman proceeded as if nothing had happened. The business was discussed and agreed upon, and John Jones said not another word. The meeting ended quite harmoniously. There had been a sudden burst of temper, and the storm had blown over.

But to John Jones's credit the sequel must be told. On the following Saturday there was a congregational tea party in the schoolroom. There was a large attendance, and the whole proceedings, including a social evening after tea, were of the most hearty and enthusiastic character. In the interval between the tea and the other part of the entertainment the minister went about the room chatting in turn with various people, when he was told that John Jones would like to speak with him. He sat away in a corner. The minister shook hands heartily with him, asked after his health, and said he was glad to see him. Then John Jones, who evidently had something on his mind from which he wished to be relieved, thus unburdened himself:

"I wanted to speak to you, to apologise for my conduct the other night. You did quite right in saying what you did, for I don't know what would have happened if you had not done so, and it served me right, and I feel thoroughly ashamed of myself I hope you'll think nothing more about it, for such a thing will never happen again."

"Thank you," said the minister; "it is very handsome of you, Mr. Jones. I am glad you think I did what was my duty. I was very anxious to spare your feelings as much as possible, and now I am sure it is all right again." To this he replied

"It was very wrong of me to speak as I did, and I've been very uncomfortable about it ever since. But I'm sorry for it, and I wanted to tell you so."

"Well, Mr. Jones, you've done the proper thing. I admire your pluck and courage. Only a strong man like you would be so brave to bring himself to say so. You have made honourable amends, and if it is a relief to your mind you can now feel that the matter is put right."

And it was a relief to him. He seemed ever so much happier after this confession. He had been accustomed to ride somewhat rough-shod over other people's feelings, and it seemed as if what happened at that committee meeting revealed him to himself in such a way that he was enabled as it by a flash of light to see himself as others saw him, for from that time he was a different man. He attended most regularly and devotedly at worship on Sundays. He was ever ready to do his part in assisting the work that was going on at the chapel, and was always a good support to the minister. He no longer attempted to dominate but seemed to desire that all should have a fair chance of doing their best, and no one disliked more than he to hear his place of worship called "John Jones's chapel" except as indicating which was the chapel he most loved to attend. Blunt though he was he was straightforward, honest, good natured and generous. If all men were as good as he it would be a better world than it is.

It is good for a church to have men and women of strong character amongst its members, if they are such as can keep themselves well under control and so use their strength as to be full of help and blessing to all concerned. Then out of such strength comes forth sweetness. But it is not good if a church be dominated by mere resolute will that is not guided by wisdom nor restrained by concern for the welfare of others. A determined individuality that will have its own way and will not brook contradiction or refusal may bring a church to utter disaster and ruin. Before now there have been instances in which a man of that sort by sheer selfishness has so utterly wrecked a church that it has taken years to recover the injurious effects, and in other cases such domineering behaviour has led to the closing of a church altogether. If every church member regarded his powers and the use of them as held in trust for the blessing of others such things could not be. Happily this misuse of power in a church is the exception and not the rule. The Christian spirit does prevail mostly to make the real fellowship of brotherhood and divine service, as was the case in that House of God which was "John Jones's Chapel."

The notorious Rev. "Billy" Sunday, American revivalist, has in eleven weeks at Philadelphia converted 41,724 souls, and received £10,227 as his share of the offerings. He is to visit Boston, Mass., in the fall of 1916, "to give the Unitarians the Devil." It looks as if "Billy" is possessed of Satan and certainly that the Unitarians are not.

The Sunday School Motor Ambulance provided by Unitarians is to be presented to the British Red Cross Society on Sunday, May 2nd.

The following are fresh additions of Unitarian recruits to the war forces: Bury, Bank Street, 1 (additional); Dukinfield, 13 (additional); London, Durning Hall, Limehouse, 44; Manchester, Dob Lane, 44 (additional); Poole, 7 (additional); Stand, 8 (additional).

Anecdotes and Illustrations.

RESURRECTION.

Look at the unattractive grub that lies upon the blade of grass or upon the cabbage leaf; and in a few short days you find it an insect floating in the air in all the beauteous colours of the rainbow. Look at the dry root in the gloomy season of winter; and when spring comes forth you find that root bloom into a beauteous rose. Look at the egg-shell: in that there is the eagle that is to wing its flight above all other birds, and rivet its eye upon the meridian sun. The doctrine of resurrection truly has its analogies in nature.

RELIGION AND HORSES.

My name is Ginger. I stand in the second stall from the door in the Unitarian horsesheds. All the time I am there my back is turned to the people who drive in and out, but I have learned to divide them into three classes: first, those who drive in and out without ever knowing that there is a door to shut, even though the weather is below zero; second, and a smaller number, those who carefully shut the door when their own horse is inside, but drive away after church, leaving the door wide open on us other horses that stay to Sunday school; then the few, the very few, who treat us horses as they would like to be treated if tied up for several hours with only a blanket as protection.

For three winters past no arrangements have been made for keeping snow and ice from the threshold of the north door, and it has been impossible to close it during a good share of the time. I know appeals have been made—but nothing was done. Play fair with us horses; that would be religion, too.—From the Calendar of the First Congregational Church (Unitarian), Petersham, Mass.

THE LITTLE BLACK DOG.

The story of the "Little Black Dog" has been told in 'The Times" of November 30th, 1914.

"Although I can't pretend to like this nightmare, I cannot help realising that it is doing something for those of us who are going through it that we would otherwise have missed; it brings out either the best or the worst in a man, and so far I have only met the best in those whom I have been with. It also makes one appreciate the things in life that ordinarily one takes as a matter of course—in short, it makes character. . . . In the ruined farm close to our trenches there is a little black dog, the last remaining living thing in a once large and prosperous farmhouse. He won't eat, and when the soldiers gather in the dark at the back of the charred walls preparatory to filing into the trenches he runs from one to another, but when he finds that they are not the people he used to know and love he runs off again to continue his endless search from room to room, out to the barns and stables, and back again to the house. I watched him through my glasses from the trenches, and when we mustered at the farm on the way back (three days later) he was still searching, but obviously he was getting to the end of his poor little strength. Some of our fellows wanted to take him along, but being dark they could not catch him, and the men only muster there in the dark hours of the night. And as far as you can see round that part of the country there is the same desolation and ruin. We hear the big guns of war and the flurry and bluster of it all, but these little tragedies, the heartaches which are the real price of war, pass unnoticed. What a tale of broken hearts and hopeless misery lies amidst those gaunt and silent ruins that were once pretty villages and farmhouses. If the people of England could only come over here and see it all—if they could only have seen that little dog—there wouldn't be any necessity to talk of conscription and compulsory war taxes. . . . Some of the societies might organise search parties in the different districts to save these unfortunate pet animals from amongst the ruins."

Post Card Propaganda.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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Scenes from Christian History.

BY REV. WILLIAM C. HALL, M.A.

XX.—THE HUGUENOTS.

"Huguenots" was the nickname given to the Protestants — Sacramentarians or Reformers, as they called themselves—of France. It was probably derived from the Swiss word "Eidgenossen," which means "oath-comrades."

The Huguenots were followers of Calvin. But their history interweaves itself with that of the political conspiracies of the time, and one cannot easily determine to what extent their persecutions were due to their religous opinions, and to what extent to their political associations.

Politically they favoured the Bourbon, against the Guise, party in the state, presumably because that party was the more likely to allow them civil and religious liberty. Francis II. died in 1560, and was succeded by his brother, Charles IX. The new king was only ten years old, and the reins of government were put into the hands of his mother, Catherine de' Medici. Her policy was to play off one party against the other. First she supported the Bourbons and Huguenots against the Guises, and coquetted with the Huguenots even so far as to sanction conferences to discuss whether the French Church could be reformed to meet their scruples. Indeed, a petition was sent to the the Council of Trent asking for services in the popular speech, the marriage of the clergy, and other reforms through which the Huguenots might conscientiously return to the Church. But all efforts at compromise broke down on a massacre of Huguenots at Vassy by Francis of Guise. Civil war ensued. In it the Huguenots were thoroughly beaten, but they managed to secure certain privileges, such as that of holding meetings for public worship according to their own religious ideas. So in spite of political defeat they enjoyed religious victory. Catherine then endeavoured to break up their organisation by detaching their leaders. Her effort failed. Following upon this the assassination of Admiral Coligny, their most venerated leader, was attempted. The Huguenots began to go about armed. Then the Guise party was allowed to work its will. It roused the mob of Paris. On St Bartholomew's Day, Sunday, August 24th, 1572, a little past midnight, the signal was given for the massacre of all Huguenots in Paris. The cry, "Kill! kill!" was heard in every street, and men wearing a white sleeve as a badge went to the work of slaughter. The massacre spread to most of the large towns. It continued for three days, and the Huguenots were annihilated, save in the southern towns, where they were too strong to be attacked. How many victims it numbered has never been known: estimates vary between 20,000 and 100,000. It broke the heart of the young King Charles IX.

Under his brother, Henry III., there was again civil war. Henry was childless, and the heir to the throne was Henry of Bourbon, King of Navarre, who was of the Huguenot faith. So a Catholic League was formed to prevent the accession of a heretic. It even threatened Henry III., who fled for refuge to Henry of Navarre, and was murdered while they both were seseiging Paris. Henry of Navarre, become Henry IV., met the leaguers in battle and defeated them at Ivry—a victory which is commemorated in one of the well-known lays of Macaulay. As the war continued he little more than held his own. Then he went over to Catholicism, the resistance to his kingship gradually relaxed, and peace was declared in 1596.

Notwithstanding his defection, the Huguenots may be said to have triumphed as religionists. In 1598 Henry by the Edict of Nantes obtained for them equal civil rights with the Catholics, the privilege of governing their own worship, and extensive toleration. So ended temporarily the struggle in France of the Reformers against the Catholic Church. Only temporarily, for during the time that the government was practically in the hands of Cardinal Richelieu they were suspected of political intrigues, or these were made a pretext for the renewal of their persecutions, and eventually, on October 22nd, 1685, the Edict was revoked. I quote from a little book from which I have largely extracted matter for this article.

"All freedom of worship was denied them; their ministers were banished, but their flocks were not allowed to follow them. If taken while trying to escape, men were sent to the galleys, women to captivity, and children to convents for education. Dragoons were quartered on families to torment them into going to mass. A few made head in the wild moors of the Cevennes under a brave youth named Cavalier, and others endured severe persecution in the South of France. Dragoons were quartered on them, who made it their business to torment and insult them; their marriages were declared invalid, and their children taken from them to be educated in Roman Catholic faith. A great number, amounting to at least 100,000, succeeded in escaping, chiefly to Prussia, Holland, and England, whither they carried many of the manufactures that Colbert had taken so much pains to establish. Many of those who settled in England were silk weavers, and a large colony was thus established at Spitalfields, which long kept up its French character."

It may be noted that among those who came to England was a young surgeon, Gaston Martineau. He settled at Norwich, and was the great-great-grandfather of our revered Dr. James Martineau.

The annual meeting of the Manchester Domestic Mission was held March 23rd, when it was reported that much work for women and mothers affected by the war had been organised at Renshaw Street and Willert Street rooms.

The Hittites.

By the Rev. E. Rattenbury Hodges.

Literary discoveries are sometimes as important, and promise to be as far-reaching, as those pertaining to physical science. It is now reported that Father Scheil has been calling the attention of the French Academy to the trilingual vocabularies (word-lists in three languages), i.e., in Semitic, Babylonian, and Hittite, discovered in Cappadocia by the late Professor Winckler, and just now published by Professor Delitzsch. According to the learned Dominican, who may be over-sanguine, these vocabularies will eventually supply the key whereby the long closed door to the mysterious Hittite language can be unlocked. If so, this discovery will rank in importance with that of the finding of the famous Rosetta stone (now in the British Museum) which led to the interpreting of the long-forgotten and unknown Egyptian hieroglyphics. Winckler's discovery may also eventually take rank with Sir Henry Rawlinson's careful observation and decipherment of the Behistun inscription. It is on the face of a lofty and almost perpendicular cliff in a mountain pass of Persia, and 300 feet above road-level. In this case, the inscription, consisting of many lines, gave the long needed clue to the brick and stone records of Babylon and Assyria. Since then, the researches of Assyriologists have become of priceless value to all students of the Old Testament. Before the Jews invaded Palestime it was inhabited by several tribes of Hittites. In the Old Testament there people are termed "Children of Heth." The conquering Israelites did not exterminate them, for we read of "Uriah the Hittite," and also of Solomon's many marriages with Hittite princesses, etc. But above and beyond such details we have many proofs that a Hittite empire existed long before the time of Abraham. The passage in Joshua i., 4., is noteworthy. The Assyrians were much troubled by these powerful and warlike "Hatti" and not until the reign of the Assyrian monarch Sargon (721—704 B.C.) do they vanish from the pages of history. Centuries before the time of Elisha, they struggled with the rulers of Egypt, for the Empire of Western Asia. "In the days of Jehoram, they were still formidable enemies and usful allies," says Prof. Sayce (of Oxford). The Hittites were a yellow-skinned race and had features of the Chinese type, with receding foreheads, oblique eyes and protruding upper jaws—characteristics as faithfully represented on their own monuments as on those of Egypt.

This ancient race eventually spread over a wide area. It created an empire which extended from the Dardanelles to the banks of the Euphrates, and from the southern shores of the Black Sea to the north Arabian desert. Carchemish was one of its chief cities, if not the capital. It was strongly fortified and situated near to the source of the Euphrates. Being central, it easily became the chief mart of the overland trade in Western Asia. The products of Phœnicia, and the West, passed through it to the civilised peoples of Babylonia and Assyria.

For many years the Hittite kings, as remarked, contested with Egypt the sovereignty of Western Asia, and at last compelled the Egyptian monarch to consent to peace. A lengthy treaty was agreed to between the two powers, and it was sealed by the marriage of Rameses the Great to the daughter of the Hittite king. This remarkable treaty is the first of its kind of which we have any knowledge.

Memorial Sundays.

By A. D. Tyssen, D.C.L.

May 2 is marked as the day of S. Athanasius. We can acquit him from the charge of composing the Creed, which bears his name. Anne Boleyn was committed to the Tower on May 2, 1536. The same day saw the birth of the first Marquis of Lansdowne in 1737, and his death in 1805. It was also the birthday of Camden, the antiquary, in 1551, and of Robert Hall, a Baptist preacher, in 1764. It is marked with the death of Leonardo da Vinci, the artist, in 1520; of David Livingstone in 1873; and of James Sharp, Archbishop of S. Andrew's, who was assassinated in 1679 (see Dictionary of National Biography, and Scott's Novel, "Old Mortality"). Also on May 2, 1550, Joan Bocher was burnt as a heretic for expressing some views which are really unintelligible. A story has been told to the effect that Edward VI., who became 12 years old on Oct. 12, 1549, objected to signing the warrant for her execution, and was forced by Cranmer to sign it. But the minute book of the Council's proceedings shows that the order for her execution was given at a meeting held at Greenwich on April 27, 1550, at which neither Edward VI. nor Cranmer was present. Moreover, Edward VI. was not called on to sign any documents before Nov. 10th, 1551 (see Acts of the Privy Council).

May 9 is the day on which our present King was proclaimed in 1910; and on it we commemorate the Repeal of the Test and Corporation Acts in 1828. It is marked with the death of Schiller, the German poet, in 1805; of Count Zinzendorf, the founder of the sect of Moravian Brethren, in 1760; and of Guy Lussac, a celebrated aeronaut, in 1850. It was on this day, in 1671, that Colonel Blood made an attempt to steal the Crown jewels from the Tower of London.

May 16 has learned associations. It recalls the deaths of two historians, Samuel Bochard, in 1667, and Paul Rapin, in 1725; two botanists, Daniel Solander, in 1872, and Professor Henslow, in 1861; Fourier, the mathematician, in 1830, and Mrs. Hemans in 1835. The British Museum was enriched by Dr. Solander's researches, and Cambridge University by Professor Henslow's. The "Christian Life" tells us that this day in 1860 saw the death of Lady Byron, who was a benevolent Unitarian.

May 23 is Whit-Sunday. It is the anniversary of the Martyrdom of Savonarola at Florence in 1498. On this day, in 1805, Napoleon I. was crowned King of

Italy at Milan. It is marked with the births of Dr. William Hunter in 1718, Catherine, Empress of Russia in 1729, and Margaret Fuller in 1810; also (see "Christian Life") of James Gifford in 1768, an admiral, and author of "Remonstrances of a Unitarian."

May 30 was the birthday of Peter the Great of Russia in 1672, and of Samuel Spalding, in 1807, a writer on moral and religious matters. It is called the day of the death of King Arthur. On it Jerome of Prague, a reformer, was burnt at Constance in 1416, and Joan of Arc was burnt at Rouen in 1431. It is also the day of the death of Charles IX. of France in 1574, in the second year after the massacre of S. Bartholomew; of Rubens, the painter, in 1640; of Pope, the poet, in 1744; of Voltaire, in 1778; and of William Penn, in 1718.

The Wide World.

The librarian of one of the great American public libraries stated recently that he had received for classification more than 2,000 books and pamphlets dealing with the war, or the questions out of which it has arisen. An examination showed that none of these books or pamphlets was negligible; all had some claim to attention. —"One and All."

Is a Society of Nations possible? is a query now being asked. Why not? A United States of Europe for mutual help is a great need as a step towards the unity of man and the abolition of military warfare. After that the United States of the whole world.

There is in Palestine a liberal German movement called the Templars, avowedly Unitarian in theology. They have colonies at Jaffa, Haifa, and Jerusalem.

According to the "Christian Register" a Mahometan teacher in Bengal writes: 'I declare myself a Unitarian in the same sense in which you have explained it. I am ready to embrace you as members of the same creed. There is no difference between a Unitarian and a Mussulman,—the occidental and oriental Unitarians—should unite on the common platform of 'The Universal Unitarian Religion.'"

The following from "The Christian Life" of March 20th is inserted by urgent request of Miss Hill, of the Central Postal Mission concerning Jamaica:—

Sir,—Let me try to interest your readers by telling them of the efforts that are being made to plant a Unitarian church in this island. The pastor, Rev. E. Ethelred Brown, a zealous, able, and well-educated man of colour, is supported by the American Unitarian Association. He went through the theological course at Meadville, and the professors think highly of his ability. He speaks clearly, writes well, is a skilled musician, and both he and his wife are attractive solo singers. Mrs. Brown has helped her husband most devotedly during his struggles to prepare for the ministry, which have entailed serious financial sacrifices.

Mr. Brown holds services in a large room in his own house at Kingston twice on Sundays and once in the week, and gives frequent open-air addresses in the park and elsewhere. Members are being steadily enrolled, and he is well reported in the newspapers. A remarkable development has been the gift by Mr. E. Nuttall (son of the present Archbishop of the West Indies) of a piece of land for a Unitarian mission church about two miles out of the city, the condition being that the building be erected at once. Mr. Brown having already, chiefly from American sources, about half the sum required for the building, at once put the work in hand. My wife and I were fortunate enough to be in Kingston at this time, and Mrs. Stallworthy was honoured by the local committee inviting her to lay the corner-stone, while I undertook to deliver a series of addresses extending over four days. TheMayor presided at the stone-laying, and one of the Sunday meetings was held in the Picture Palace, a large open-air palm-girt auditorium lent by the management. With a young man's ardour Mr. Brown has ventured to raise this mission church. There is a good deal of friendliness, but very little money, in Kingston, and though much interest is being shown and local efforts are being made, they are inadequate to meet the needs. It would be a very great encouragement if some help from England were forthcoming. There is only one other Unitarian church for coloured people in the world, and surely our humanitarian sympathy ought to be kindled by this unique opportunity of co-operating this missionary enterprise.

Hard as times must be in dear old England just now, I appeal for £100 for this purpose. About £150 has already been raised, chiefly in the States, and £250 is calculated to be about the gross cost of the building. I hope my appeal will not fail of a kind and prompt response. The effect of a gift from England would greatly stimulate the movement. I shall be in Jamaica until May, but communications should be directed to Rev. E. Ethelred Brown, 69½, Church-street, Kingston, Jamaica, B.W.I., or to Miss Florence Hill, of the Central Postal Mission, at her private address, 154, Stepney Green, London, E., who has promised to receive subscriptions.

(Rev.) GEORGE B. STALLWORTHY.

Kingston, Jamaica, B.W.I.

Miss Mary Martineau, Clapham Park, who died February 26th, aged 86, left £100 each to the B. and F. Unitarian Association, the London Domestic Mission, Brixton Unitarian Church, the Little Portland Street Unitarian Church, London; and £25 each to the Little Tichfield Street Sunday School and Institute, Manchester College, Oxford, Unitarian Home Missionary College, the Sunday School Association, and to the new Hospital for Women in Euston Square.

Ainsworth Chapel,

Near BOTLON.

Ainsworth Chapel is situated midway between Bolton and Bury, in Lancashire, in the village of Ainsworth, on what is called Cockey Moor. The present building was erected in 1715, and its Bi-centenary is being celebrated. But it is quite certain that there had been another Meeting House before this, for it is recorded in an account of Cockey Chapel, which is now Christ Church, written in 1706, that "There is a Meeting House built so near it that the congregations may hear one another sing psalms." It is on record that in the early days of the seventeenth century the village of Ainsworth was strongly Presbyterian, and that later in 1672 "a new built ho(use) on Cockey Moor by Presbyterians of Middleton was lic(ensed) and a Meeting House Pr(esbyterian) on Cockey Moor in ye p'ish of Middleton, 5th Sept., 1672." In 1718 out of sixty-nine families in the Chapelry of Cockey, fifty-six families making 300 persons, were dissenting Presbyterians.

So the present building was first known as the Presbyterian Chapel, and a dissenting Presbyterian congregation worshipped in it for many years, prospering so much during the ministry of Dr. Barnes, 1768-1780, that the chapel had to be enlarged in 1773. Since then there have been theological changes. In 1813 the Rev. Joseph Bealey "openly announced his belief in Unitarianism," as a tablet in the chapel bears witness. This caused division, and some left the chapel. But Unitarianism made very considerable progress in the Society, and at Mr. Bealey's death a few months later, in August, so great was the crowd that came to hear the funeral sermon by the Rev. W. Allard, of Bury, that the chapel would not safely hold them; the congregation assembled in the graveyard and the discourse was delivered to an immense concourse of people.

The principles enunciated by Mr. Bealey had evidently taken a firm hold in the minds and hearts of his people, for the congregation of its own free will appointed for his successor a minister known to have Unitarian convictions, and ever since that time every minister appointed has had to be one holding Unitarian views. Hence it is that the Presbyterian Chapel which no longer had a Presbyterian congregation worshipping within its walls came to be called the Unitarian Chapel. It is so named on the ordinance map, and in the Essex Hall Year Book. The list of ministers is as follows: Occasional, previous to 1703, Oliver Heywood, John Lever, John Crompton; Joseph Whitworth, 1703-1721; Peter Seddon, 1721-1731; Joshua Dobson, 1732-1767; Dr. Thomas Barnes, 1768-1780; Joseph Bealey, 1781-1786; John Kings, 1786-1791; Joseph Bealey, 1791-1813; Jacob Brettell, 1814-1816; James Whitehead, 1817-1859; James Thornley Whitehead, 1859-1870; Ephraim Turland, 1871-1880; Robert Wilkinson, 1880-1887; Walter Reynolds, B.A., 1888-1898; Matthew Robert Scott, 1899-1907; Ottwell Binns, 1908—.

There is a flourishing Sunday School attached to the Chapel. The annual returns for 1914 show that

AINSWORTH CHAPEL.

there is a staff of 15 teachers with 97 scholars on the books, including 46 males and 51 females, and that 63 out of this 97 were over 16 years of age. There are great possibilities in any church and Sunday school which has in it 60 or 70 young men and women. The school, like the congregation, feels the constant drain occasioned by the removal to neighbouring towns of many of the rising generation.

The connected institutions include Sewing Societies, Children's Guild, Literary Class, Cricket Club, and other useful agencies.

Bi-centenary celebrations are to be held on May 15th and 16th, with a Tea and Meeting on the Saturday, when ministers and members of neighbouring churches will take part, and with the Rev. Cyril Flower, M.A., of Bolton, as preacher Sunday afternoon and evening. A short "Story of Cockney Chapel" is to be issued; the organ is being rebuilt and is having additions made to it at an estimated cost of £115, of which sum a large part is already raised.

MINISTERIAL CHANGES. — Rev. R. C. Jones, Lampeter, has resigned, completing 48 years ministry there in July; Rev. Leonard Short has concluded his ministry at Marple with farewell presentations, and has been welcomed into his new sphere at Coventry; Rev. A. N. Blatchford, B.A., is about to resign his ministry at Lewin's Mead, Bristol, after 49 years' service; Rev. D. Delta Evans has consented by urgent request to extend his ministry at Plumstead for a further six months; Rev. W. S. Heathcote, B.A., has been engaged for a further 12 months by the church at Melbourne, Australia; Rev. G. Coverdale Sharpe, from Vancouver, B.C., appointed to Unity Church, Wood Green, London, N., and welcomed April 14th; Rev. G. A. Ferguson, late of Leigh, Lancashire, appointed for six months to York Street Church, Belfast.

DEATHS. — Walter Simpson, infant son of Rev. and Mrs. E. Morgan, Bolton, March 24th, 11 months; Mrs. H. Wallwork, Crewe, March 21st, 74; Mrs. Ann Orrett, Chester, March 28th, 91; Mr. H. J. Bakewell, Hampstead, March 27th, 81; Mr. E. Swanwick, Milverton, Somerset, March 21st, 63; Mrs. Wm. Lockwood, Huddersfield, March 22nd; Mrs. J. H. Reynolds, Bramhall, Stockport, April 6th, 74; Mrs. Laurence Stoddart, Liverpool, April 4th, 81, Mrs. James Palmer, Tunbridge Wells, April 5th, 92; Mr. Joseph Toulmin, Southampton, April 2nd, 97; Miss A. A. Hibbert, formerly of Rivington, at Birkdale April 10th, 75; Mr. Harry Carter, second son of the late Rev. T. Carter, of Rochdale, at Lewes April 9th.

MISREPRESENTING CHRISTIANITY

Our friends of "The Islamic Review," and of the Muslim Mosque at Woking, ought to be a little more careful and discriminating. In the said "Review" for March, Lord Headley, speaking at the Mosque as a Muslim, made the following statement: "The zealous Christian believes in God and also believes that Christ was God, and affirms that salvation is impossible without that belief."

Surely our Muslim friends know very well that such a statement as that quoted is not true of all Christians, and that Unitarian Christians do not believe that Christ was God or that salvation is impossible without that belief. They know this very well. They are acquainted with the periodical literature of Unitarians. They themselves hold Muslim services in the Lindsey Hall, London, which is let to them by the Unitarians. They are quite aware of the fact that Unitarians claim to be a Christian denomination, and that they declare Unitarianism to be the real Christianity of Christ Jesus. In the same issue of the "Islamic Review" is included a sermon by a Unitarian minister, the Rev. R. Maxwell King, of the First Presbyterian Church, Newtonards, co. Down, Ireland, the congregation of which is Unitarian; and this sermon is an appreciation of "The Religion of Islam." The editors of the "Review" know that Mr. King and his people include themselves amongst those denominated Christians, and that the statement complained of is not true of them. This is not the first time that we have in these pages drawn attention to such misrepresentation by the Muslims in their "Review." We do not say that it is intentional. But the charge they make against Christians is true only of orthodox Christians. They know it, and they ought to discriminate and say it by using "orthodox" as the qualifying word when referring to Christians in that way.

ASPIRATIONS:

Who made the heart, 'tis He alone
Decidedly can try us;
He knows each chord its various tone,
Each spring its various bias. —Robert Burns.

Nobody can do without the help of the Father any more than a new-born babe cou'd of itself live and grow to a man, yet in the giving of that help the very fatherhood of the Father finds its one gladsome labour —Geo. Macdonald.

PRAYER: O God, who art, and wast, and art to come, before whose face the generations rise and pass away; age after age the living seek Thee, and find that of Thy faithfulness there is no end. Our fathers in their pilgrimage walked by Thy guidance, and rested on Thy compassion: still to their children be Thou the cloud by day, the fire by night. Where but in Thee have we a covert from the storm or shadow from the heat of life? O Thou sole source of peace and righteousness, join us with Thy prophets and saints who trusted in Thee. Amen!

The Manchester District Association of Unitarian Churches held its annual meetings March 20th, with an encouraging attendance; the proceedings were enthusiastic, and the Report stated there was revival and enterprise in the district.

SUNDAY SCHOOL HELPS.

Lesson Notes on The Life of Jesus

Text Book: The New Testament.
Reference Books: Giran's "Jesus of Nazareth." Carpenter's "First Three Gospels."

May 2nd.—JESUS THE SEED SOWER.

Scripture Reading: Mark 4, 1-20. References: Giran, 84-86. Carpenter, 324.

1. Jesus taught in parables.

This was a very special characteristic of the teaching of Jesus. "He taught many things in parables." (Mark 4, 2).) "Without a parable spake He nothing unto them" (Matt. 13, 34); and he explained why (verses 11-12) in words clear enough to his listening disciples, if not so clear to present-day readers. Those who were spiritually alive to the hidden meaning would understand more than the mere story; others—outsiders or enemies—who were not in sympathy and who might be offended if they saw what the parable was intended to teach, would miss that and be interested in the story, but afterwards the hidden meaning would dawn upon them. There were the dull and the blind who could not see, and there were enemies of Jesus who did not wish to see; to these the story would be acceptable while its true purpose would not be perceived. But it would be a seed dropped into soil in which it might come to life later. The parable therefore would be a safe method of seed growing amongst those who were unwilling to be converted. Ruskin has said that parables are traps set and baited and that in time they spring and lay hold. A parable is an analogy containing a likeness between that which is lower and that which is higher. The old definition, "an earthly story with a heavenly meaning," is not far off the mark. The word is from the Greek "para"—beside, and "Ballo"—to throw, and means one thing thrown beside another.

2. God and man are seed sowers.

Jesus regarded his mission as that of seed sowing. He said that "The sower soweth the word." Every teacher and preacher is sowing the seed of truth. Jesus was the sower of the truth of his Gospel or good news. The field in which he cast the seed was the world of men's minds. Some minds were open to receive, and in them the word became fruitful; others were hardened or closed against it, and in them the word had but little opportunity; there were shallow minds in which it could get no root, and the self seeking in which it was crowded out. But God himself was the first sower, implanting the germs of his divine nature in human souls. The Kingdom of God is realised best where the conditions of mind and heart are most favourable to the development of the divine nature within. It is His will that the good seed shall come to fulfilment.

May 9th.—JESUS BECOMES POPULAR.

Scripture Reading: Mark, 6-30—44. Reference: Carpenter, 335-6.

1. The multitudes thronged to hear him. In Mark 5-31, Luke 8, 40,42; 12-1, and other passages there are clear evidences that the sayings and doings of Jesus became a powerful attraction to the people wherever he went. Matthew represents him as surrounded by multitudes when he preached the Sermon on the Mount: "And seeing the multitudes he went up into the mountain" (5-1). There is a story told recorded in all the four Gospels of an audience of some thousands having gathered round to hear him, and that with five loaves and two small fishes he fed them all, five thousand of them. If this means anything more than another it makes plain the fact that he was tremendously popular. The story itself had no doubt grown out of the truth that he had fed the minds of so many people with spiritual bread. His most precious meat and drink was to do the will of his heavenly Father.

2. Jesus was a new kind of teacher. His popularity can be accounted for in that he was so very different in his methods from the Scribes, who were the usual teachers of the people. Matthew says that "the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes" (7, 28-9). He did not depend upon sensational display; nor adopt the garb of the prophet, nor practice the habits of an ascetic. He made no appeal to the authority of Moses, but boldly questioned the Mosaic doctrine when he could offer something better in its place. He was just natural and unconventional, and relied solely on the truth and the reasonableness of his message. Truth is its own authority, and that is what he appealed to. But it must have been accompanied with an earnestness and an eloquence that touched people's hearts and kindled their souls into a similar fervour to his own. There was a manly rectitude in his demeanour, a winning sympathy in his manner, a broad generosity and warm brotherliness in his persuasiveness, and a wonderfully expressive personality. So much is clear from the impression left upon the minds of his hearers and carried forward into the Gospel records. The evident purity and sincerity of the teacher lent weight to his words.

May 16th.—JESUS AND THE KINGDOM OF GOD.

Scripture Reading: Mark 4, 21-34; Matt. 13, 31-33. References: Giran, 100-103; Carpenter, 325-328.

1. What is the Kingdom of God?

It is important to know this if we would understand Jesus. It was the main part of his Gospel—the good news of the Kingdom of God. A kingdom is where a king is the ruler and the sovereign power. The Kingdom of God is where God is the ruling power. There is a sense in which God rules all things so that already and always his kingdom is everywhere; for everything that happens is because God

wills it so or wills to allow it so. Nothing can happen unless the will of God permits it. But God allows to mankind a sphere of action within which human wills have freedom of choice. Human action may either be in agreement with God's laws of order or in opposition to them. If through ignorance or self seeking men act against these laws, disorder and misery are the result, but if the human will acts in accord with them the sovereignty of God is obeyed and his kingdom is so far a fact in human affairs. So the Kingdom of God in human concerns means that man's will becomes one with the divine will, and that men live and work in accord with the government of God. Wherever this is, perfect justice reigns and right relations exist, with happiness as the natural consequence. Hence it is that it is also called the kingdom of heaven. This is the prayer of the ages, that "Thy kingdom come, thy will be done on earth."

2. How does the kingdom come?

Jesus made it clear that it comes from within. "The Kingdom of God cometh not with observation: neither shall they say, Lo, here! or, there! for lo, the Kingdom of God is within you (or in the midst of you")—Luke 17, 20-1. This fact he illustrates also in his parables: The leaven; the seed in the earth; the treasure buried in the field. It must be found within; it operates from within, outward. The kingdom grows like the seed sown in the field, from the small to the great as the mustard seed; gradually and secretly while men sleep and wake night and day—Mark 4, 26-27; it permeates like the leaven from within, spreading outward more and more, little by little, till the whole is embraced in its influence. It comes by growth, development, by what is called evolution; by its growth in human thought and in the strength of human desire. When the desire for it has become strong enough and sufficiently widespread then will the kingdom of heaven be a reality on earth. But it is already established in every righteous character and wherever righteousness is.

May 23rd.—JESUS AND MIRACLES.

Scripture Reading: Matt. 16, 1-12. References: Giran, 96-99; Carpenter, 144-50.

1. What Jesus thought of miracles.

In the temptation Jesus was urged to attempt a miracle, and refused by saying: "Thou shall not tempt the Lord thy God"—Matt. 4, 7. Apart from any estimate of the story of the temptation these words of Jesus mean that he considered that any such attempt to interfere with the natural order of things would have been an act of opposition to God. The Gospel writers lived in an age of faith in miracle and when miracles were expected from every religious teacher. Their narratives are evidently written with the desire to make Jesus a wonderful miracle worker. But even in their own records it is stated repeatedly that Jesus refused to satisfy this eager desire for miracle. The Pharisees and Sadducees asked him for "a sign" from heaven, that is, for a miracle, and he replied that "An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah" (Matt. 16, 1-4), which is explained in Luke 11, 30: "For even as Jonah became a sign unto the Ninevites, so shall also the Son of Man be to this generation." His opponents believed that a prophet must be attested by his performance of miracle, but Jesus reminded them that many workers of iniquity professed to prophesy and to cast out demons, and to work miracles (Mat. 7, 22), and that false Christs and false prophets would show great signs and wonders (24, 24). He did not consider that a miracle is of value to prove the truth of a doctrine, for in a parable he said that "If they hear not Moses and the prophets neither will they be persuaded if one rose from the dead."—Luke 16, 31.

2. Was Jesus a miracle worker?

This cannot be answered unless it is clearly understood what is meant by a "miracle." A miracle in its usual meaning is a wonderful event which happens by an interference with the order of nature, such as walking on the sea or raising a dead body to life. That Jesus did not do such things is certain. Those who wrote the accounts many years after his death thought he did, but they were mistaken. Everything that happens is according to natural law, and as soon as a remarkable event like an iron ship floating, or a man flying in the air, is seen to be within the scope of natural law it is a miracle no longer. Jesus trusted in unchanging order. He taught that God's ways are uniform and unchanging and that he acts with constancy, that he makes his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. Jesus repudiated the notion that the death of the eighteen men killed by the fall of the tower of Siloam was an intervention of God to punish them for their sins—Luke 13, 4. Whatever Jesus did whether by physical or moral healing he did under the action of natural law. But the literal meaning of "miracle" is—a wonder; and Jesus was himself a wonderful man and worked wonders just in the same way as all truly good and noble people do, by sympathy, kindness, and love.

May 30th.—JESUS THE REFORMER.

Scripture Reading: Matt. 5, 33-48; or Luke 6, 1-11. References: Giran, 88-90; Carpenter, 322-324.

1. Jesus was not an Iconoclast.

He came not to destroy but to fulfil; not to destroy anything that was of enduring value in the Jewish faith, but to fulfil its spirit in a wider and more universal embrace of humanity as a whole. The Mosaic system was too narrow and rigid for him, and to proclaim something better he had to burst its bonds and be free from its limitations. Whatever he destroyed he put something better in its place, so that his destructive work was not merely to destroy but to clear the way for the building up of a fairer and a nobler image of truth and righteousness. He

taught that it is foolish to pull up the tares when by doing so there would be the danger of rooting up the wheat also—Matt. 13, 29.

2. Jesus was an Innovator.

He brought new ideas and new principles into light. His doctrine of the Fatherhood of God was quite new. There had been nothing like it before. His idea of human solidarity, of universal brotherhood was grander than any previous teaching of the kind. His conception of the Kingdom of God on earth has no parallel in the message of any other great religious teacher in the various applications he gives to it, and there is nothing equal to it in the sacred Scriptures of any of the world religions. The innovator is the reformer too. In the Sermon on the Mount he advocated reform as to the taking of oaths that it should be abolished; that the law of retaliation should be superseded; that men should not only love their friends but also their enemies. He broke the Sabbath in order to prevent hunger and to save life. In the parable of the old and new wine skins he taught the necessity of having new conditions for the larger life, of greater freedom for the grander faith. Concerning even work and wages he lays down an ideal principle of equality of opportunity in his parable of the labourers in the vineyard. Jesus was indeed a great moral, social, and religious reformer.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

FELLOWSHIP SECTION.

Circular VIII., Revised January, 1915.

One of the main objects of the League is to "bring Unitarian and other Liberal Christian Women into closer Co-operation and fellowship." For this purpose local branches have been formed in connection with our various Churches.

The special object of the Fellowship Section of the League is to meet the case of those of our women, old or young (but especially the younger) who for reasons either of work or inclination leave their old neighbourhood, and thus lose touch with the Churches which they formerly attended.

Sometimes there are Churches of our own faith in the neighbourhood to which they may go, and which they can join if they wish, but in many more instances there is no such Church. The Fellowship, through the many local branches or through headquarters in London, wishes to be of use in both cases.

In the first instance it aims at bringing the newcomer into friendly intercourse with members of the local Church near which she finds herself, thus enabling her—and, if she have any family, her children — to establish bonds of friendship with those whose religious ideas are in sympathy with her own.

In the second instance, when distance makes Church attendance impossible, the Fellowship seeks to enrol any isolated woman as a Fellowship Member of the League (1s. a year); it is then able through one of its Fellowship Helpers to enter into direct personal touch with her, and, by means of monthly friendly letters and gifts of literature, to help to maintain and strengthen her religious faith.

Important Note.—This "Fellowship" is now an Empire organization, and its work is undertaken wherever there are branches of the League. Besides the British Isles its scope includes Australia, New Zealand, and South Africa; also Canada, where it is able to give its help through the Alliance Branches there. This is important to remember where emigrants or travellers are concerned.

Prompt and full information increases the possibilities for good of this Fellowship work, and in supplying this every League member can help.

Copies of this Circular VIII. can be had free on application (enclosing postage) to the Fellowship Headquarters at Essex Hall, "Fellowship" Secretary, Women's League, Essex Hall, Essex Street, Strand, London, W.C.

Central Postal Mission and Unitarian Workers' Union.

Hon. Sec.: Miss Florence Hill. 36, Heath Street, Hampstead, London, N.W.

Though it is some time since we have given any news of the Postal Mission it has gone on with its silent work of scattering the seeds of Unitarianism. Amidst such an upheaval of the world, when the very foundations of faith and conduct are questioned, now more than ever is there need to re-affirm the great principles of our Faith—the Fatherhood of God and the Brotherhood of Man. It is by thoroughly understanding and believing these root principles of life that a purer Christianity will be built up. Action is born of aspiration and thought, as our Emerson pointed out years ago, and as all good educators know. It is a great joy to us in our work to correspond with so many faithful men, trying to spread the light of the Unitarian Gospel. Unknown and unobserved by the world, each in his different sphere, is quietly carying a message of good-will and peace. To all such fellowworkers we would send the message "Be not weary in well doing, for in due season ye shall reap if ye faint not."

I desire to draw attention to our advertisement which appears on the outside covering of the Unitarian Monthly, offering the loan of books. I would particularly recommend the study of Channing. Throughout the ages there have been select souls that have caught in a peculiar degree the Spirit of the Master. Channing was one of these. He is universally recognised as a great thinker and philanthropist. Indeed, his thoughts are far in advance of the present age on most questions of reform. But what makes the peculiar value of his teaching is that he

subjects all questions to the white light of a pure Christianity, and therefore everything he touches is seen in a diviner and therefore a truer light. Surely it is an influence such as this that we need, amidst the clash of hurried and shallow judgments so prevalent at this time.

We shall hold our Annual Meeting at Essex Hall on Whit Thursday afternoon, and hope for a good stirring conference on Unitarian Mission work. Friends and fellow workers are earnestly invited to attend. FLORENCE HILL, Hon. Secretary.

National Conference Guilds' Union.

President: Rev. J. M. LLOYD THOMAS. Gen. Sec.: Miss M. TWIST. Extension Sec.: Rev. H. FISHER SHORT.

Motto: "FOR GOD AND THE GOOD LIFE."

MONTHLY MESSAGE: THE ANNUAL MEETING.

Guild members whom distance precluded from attending the Annual Meeting, held at Birmingham on Easter Monday, will be interested to know that the occasion was successful in the matter of attendance, stimulating in the matter of devotions and addresses, and business-like in the matter of deliberations. In addition to a crowd of Church, School and Guild enthusiasts we counted some fourteen or fifteen "members of the cloth," a fact that raises our hopes. If only our ministers can be persuaded that the Guild movement not only has urgent claims upon their service but may fruitfully contribute to the success of their essential work, we may look forward to expansion and increase of usefulness. At four o'clock a Devotional Service was held in the Old Meeting Church. It was conducted by Rev. E. Glyn Evans, who gave a telling Easter address. The Annual Business Meeting followed, when a satisfactory report of year's doings was presented. The Treasurer's statement showed a small balance in hand. Doubtless owing to the war no new Guilds had been enrolled, but the Secretary made the cheering announcement that Bootle Junior Guild had been admitted that day. Thanks were accorded to Rev. H. Bodell Smith for kindly publishing in this magazine a regular monthly message free of cost to the Union; also to all who were contributing to the success of the day's proceedings. It was noted with pleasure that there had been close co-operation between the Sunday School Association and the Union, and the hope was expressed that the two societies would be found still more intimately associated in the future. An appetizing tea was provided and served by the Old Meeting Guild. The Midland Guilds' Union had made arrangements for the annual rally, which was held in the church. The Rev. J. M. Lloyd Thomas conducted the devotions, and three thoughtful addresses were given by Mr. E. A. Smith, B.Sc., on "Religion and public worship"; Miss Helen L. Phillips on "Religion and private devotion"; and Rev. H. Harrold Johnson, B.A., on "Religion and confirmation." The beautiful church, the able organ accompaniment, the sweet singing of the boy choristers, and the reverent atmosphere that pervaded the whole made the rally a notable conclusion to an uplifting day.

The following officers and Council were appointed for the year 1915-16. President, Rev. J. M. Lloyd Thomas. Vice-presidents, Rev. J. J. Wright, F.R.S.L., and Rev. W. H. Lambelle. General Secretary, Miss Minnie Twist. Secretary for Topic List and Essay Scheme, Rev. Mortimer Rowe, B.A. Extension Secretary, Rev. H. Fisher Short. Council, Miss Badland, Miss A. Short, Mr. R. M. Entwistle, Revs. W. G. Topping, J. Arthur Pearson, John Ellis, F. Coleman, E. Glyn Evans, W. G. Price, and L. Redfern, M.A., B.D. H. F. S.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Mrs. H. SHAEN SOLLY. Hon. Treasurer: Mr. E. BUSER. Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

Dear sir,—Will you kindly give me, as secretary of our denominational temperance society, an opportunity of urging Unitarians to follow the example set by the King and others and to abstain from alcoholic drink for the duration of the war. To-day, more perhaps than ever before, example is better than precept and it is greatly to be hoped that Unitarians generally will be in the forefront of this great movement towards national efficiency.

Since the war began the urgent need for action has been proved again and again and we ought to have followed the example of our allies months ago. We owe it to them and to ourselves to remove all obstacles to our utmost efficiency and helpfulness as an ally.

Our Annual Meetings will take place on Whit Friday as usual. Business meeting at 4-30, and Public Meeting at 7-15 p.m. The President, Mrs. Solly, in the chair on each occasion.

Yours faithfully,

E. F. COWLIN.

THE STATE AND THE DRINK TRAFFIC.

There is much talk now of State restriction of the drink traffic on a drastic scale, or even prohibiton. Indeed, at the time of writing it is mooted that the Government is considering a scheme for nationalising the drink trade by purchase. It is estimated that to buy out the drink interests will cost £200,000,000, and the payment would be made by the issue of bonds bearing interest. Many temperance reformers have been strongly opposed to public ownership of the drink traffic because they object to have part or lot in proprietorship of that which they are fighting to destroy; others think that national possession may be the shorter way to restriction and to ultimate prohibition. It is a fact at present that all the people including temperance advocates share the effects of the traffic, the revenue it produces, and the evil consequences. A big step forward seems possible now through the necessities of the war. It is an ill wind that blows nobody good. All temperance people should do their part to help make sound public opinion on this pressing problem.

Literature.

"Theology in Scotland," by Alexander Webster. The Lindsey Press, 3, Essex Street, Strand, London, W.C. 1s. 6d. net.

"The Life and Teaching of William Honyman Gillespie," by James Urquhart, F.S.A. (Scot.), with a Bibliography of the Ontological Argument, by E. Lloyd Morrow, M.A. 1s. net. T. and T. Clark, 38, George Street, Edinburgh.

The Rev. Alexander Webster, formerly minister of the Aberdeen Unitarian Church, has made good use of his retirement from regular pastoral duty by writing various volumes on the progress of Unitarian Theology in Scotland. In producing this last he renders additional service to the cause of Truth. It is quite characteristic of the author that he describes this work on the title page as 'Theology in Scotland, reviewed by a Heretic." Mr. Webster glories in his heresy as all earnest Unitarians do. In this volume he gives us five chapters entitled respectively as follows: (1) The development of theology in Scotland; (2) The revolt against Calvinism in Scottish Literature; (3) The religious message of Robert Burns; (4) George Macdonald's influence on Scottish Religion; (5) Robert Louis Stevenson and Henry Drummond; (6) A vital religion for the Scots people. To these contents is added a poem in Scottish dialect by Mr. Webster, "The Kirk Shailin." There is a fine literary quality in these essays. One cannot read them without getting a clearer conception of the Scottish character and why it is what it is temperamentally and theologically. The breaking away from Calvinism, the effect of the poetry of Robert Burns, the novels and poems of George Macdonald, and the writings of those theological suspects, R. L. Stevenson and Henry Drummond, on the theological transformation that has been in process in Scotland are told with force and considerable profit to the reader. Mr. Webster has done much real spade work as a missionary minister, and by such effort, as shown in this and others of his books, he is continuing the same effective pioneer service with his pen.

"The Life and Teaching of William Honyman Gillespie" is a volume issued by the Trustees of Mr. Gillespie's widow. It contains a biographical sketch from which we learn that Mr. Gillespie was born at Glasgow in 1808, and after a University education followed the profession of the law. But through reading he was led to make special study of proofs of the existence of God. None of these appeared to satisfy him. He became a controversialist of the first rank against the exponents of Atheism, and ultimately produced what is considered to be his great work, a book entitled, "The Argument, a priori, for the Being and the Attributes of the Lord God, the Absolute One, and First Cause." The greater part of the volume here under notice consists of a description of Mr. Gillespie's "Argument" and an abridged synopsis of it as demonstrated in Mr. Gillespie's principal book. Lord Brougham, Sir William Hamilton, Principal Tulloch, D.D., and other eminent thinkers paid high tributes to the value of Mr. Gillespie's work. The "Anthropological Quarterly Review" of 1867 referred to Mr. Gillespie as "Scotland's greatest living dialectician." He was F.R.G.S., F.Z.S., and F.G.S.L., and he died in 1875. His widow left a bequest to trustees to be applied for the purpose of extending the circulation of the works of her late husband.

Of points in the Argument it may be mentioned that it postulates the necessary existence of God who "is All powerful—able to do all possible things, or everything involving no internal inconsistency: no contradiction, impossibility, or absurdity." "God is, also, the All-Loving, yea, love itself. And being so suffering and misery on the part of His creatures are doomed to final extinction, extinction total and everlastingly." This is good from an orthodox Christian, and a Trinitarian, too. For those who desire to have their minds strengthened with logical demonstration of the existence of God, on the method of reasoning from cause to effect, this book will supply them with the argument and proof which is considered to be as clear and unquestionable as mathematical certainty.

"The crying need of a renewed Christianity," by Charles W. Eliot, American Unitarian Association, free for distribution.

This is a remarkable address delivered by one of America's most notable men, the ex-President of Harvard University, under the auspices of the Unitarian Churches of Phliadelphia, December 29th, 1914. It contains a very clear explanation of the Unitarian position, investigates the causes of the failure of conventional Christianity, and asserts that the real Christianity of the Master which is the "crying need" of the world is to be found in those liberal churches known as Unitarian. Being published for free distribution it is sure to do much good in the propagation of sane and wholesome ideas on questions of war and peace and the sad results of paganised Christian theology. Whether a British edition of this address may be available or not remains to be seen, but our readers in any case might do well to make application for copies to Essex Hall, Essex Street, London.

"Temperance, Taxation, and Housing Reform, also the Church of the Future," by T. P. Ritzema, "Northern Daily Telegraph," Blackburn; one penny.

This pamphlet expresses the writer's views upon the subjects named in the title. He advocates the nationalising of the drink traffic, of rating and of Housing, and asserts that the church of the future must be a layman's church without the necessity of a professional ministry. What a grand time that will be when the laymen are so very much alive and in earnest that there will be no need for ministers. No doubt reform in church methods is inevitable and desirable. The fact is the church can be whatever the people make it. This tract is well worth reading.

Notes and News.

Will Church Magazine secretaries who do not receive the monthly parcel of copies from the printer as usual before the last Sunday of expiring month please notify the Editor at once, and not delay informing him, as sometimes happens, two or three weeks afterwards when it is very late to remedy the omission.

We congratulate the Ainsworth friends on the forthcoming celebration of the Bi-centenary of their chapel. May it be a renewal of life to their religious community in all its work.

The Malton Unitarian Church (March 14, 1715) will celebrate its Bicentenary in the autumn.

The Midland Christian Union of Unitarian Churches held its annual meeting March 16th. It made grants to congregations in aid of the ministry during the past year to the amount of £381. Dr. J. E. Carpenter, of Oxford, was the preacher.

A special service for women arranged by the League of Unitarian Women was held March 16th at the Essex Church, London, and attended by about 100 women, the Rev. J. H. Weatherall, M.A., conducting it.

The appeal for the S.S.A. Motor Ambulance Fund resulted in more than the £500 asked for, and it is being made up to £600 so as to provide 20 weeks maintenance instead of 10 weeks.

The Liverpool District Missionary Association annual meeting, March 20th, was made considerably helpful by the earnest addresses of two laymen. The war has crippled the resources of the Association, and minister-at-large, Rev. H. D. Roberts, is restricting his services mainly to the work at St. Helens.

The Hurst Street (Birmingham) Domestic Mission 75th annual meeting of subscribers and supporters, March 22nd, received very encouraging reports, and expressed itself as thoroughly confident that the right man had been secured as Missionary in Rev. J. Morgan Whiteman, who paid a fine tribue to the late Rev. Mr. Clarke, his predecessor.

The annual meeting of Lewins' Mead Domestic Mission, Bristol, March 22nd, showed a balance in hand; the Missionary, Mr. Thomas Gaylard, reported that he had made over 1,100 visits in addition to some hundreds of visits a member of a Distress Committee.

The Rev. W. Greswell, Vicar of Marthall, Cheshire, has made a public attack on Unitarianism, and the Rev. G. A. Payne, of Knutsford, has given a vigorous reply in a sermon which has been fully reported in the Knutsford press.

The annual meeting of the Mansford Street Mission, London, was held March 15th, when Mr. Ronald P. Jones was most cordially thanked for his gift of Mansford House, Birchington-on-Sea, as a convalescent house.

On March 21st the Gainsborough Unitarian Church celebrated its 227th anniversary.

The Rev. T. L. Marshall, formerly Editor of the "Inquirer," and latterly for some years contributor to the "Christian Life" of "Notes from an Octogenarian Minister," was 90 years of age April 2nd. He heard Dr. Channing preach when he was a small boy, and saw Wm. Lloyd Garrison dragged through the streets of Boston, U.S.A., by a raging mob. The Council of the British and Foreign Unitarian Association sent him a letter of greeting and congratulation on his birthday.

A beautiful memorial cross has been erected by friends on the grave, in Rosthwaite Churchyard, Borrowdale, of the late Rev. H. R. Tavener.

Rev.W. D. Davis, B.A., of Bournemouth, will be the preacher for the British and Foreign Unitarian Association in Whit-week.

The "Inquirer" Fund for Belgian Hospitals has reached more than £2,000.

There is to be no Unitarian Van Mission this year, but an Open-air Mission without vans is to be attempted instead.

The Manchester District Sunday School Association annual meetings on Good Friday had record attendances of an enthusiastic character at Gorton.

Miss Clara C. Lucas, Darlington, has been elected a member of the Town Council.

The Rev. T. P. Spedding, Missionary Agent, British and Foreign Unitarian Association, has worked outside London 104 days during the past year, and travelled over 12,000 miles in the performance of his duties.

£1,471 in legacies have been received by the British and Foreign Unitarian Association during the past year, in addition to £1,000 from Miss Matilda Sharpe in memory of her sister, the late Miss Emily Sharpe. Miss Sharpe has also transferred £1,000 to the London District Unitarian Society in memory of her sister.

The Rev. A. W. Fox, M.A., Todmorden, has been elected president of the Manchester Literary Club.

The London District Unitarian Society issues a preachers' plan for the quarter April—June, with a list of 42 preachers serving 14 churches.

The Midland Guild's Union has decided to consider the adoption of a simple statement of religious doctrine for young people.

The Northampton Unitarians include Mr. James Manfield, High Sheriff of the County, and Mr. Councillor James Jackson, Under-Sheriff, and the members have decided to maintain a bed in the Northampton wing of the Allies Hospital at Yvetot.

The S. Wales Unitarian Association held its Easter meetings at Alltyplaca, on April 7-8, when there were four services and seven sermons within the two days with increasing audiences to crowding.

The National Conference Guilds Union annual meeting held at Birmingham on Easter Monday is noticed in our Guilds' column.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

ANNUAL MEETING

Wednesday Afternoon, May 26th, at 3 o'clock, at Essex Hall.

Mrs. W. B. Odgers, (President), in the Chair.

Following the Reports and other business, a Paper will be Read by Mrs. J. Collins Odgers, of Liverpool, on "The Need of Greater Spiritual Courage."

National Unitarian Temperance Association.

The 22nd ANNUAL MEETING

WILL BE HELD AT

ESSEX HALL, ESSEX STREET, STRAND, W.C.,

On FRIDAY, MAY 28th, 1915.

The President, Mrs. H. SHAEN SOLLY, will take the Chair at 7-15 p.m.

Speakers:

Mr. J. W. Pratt, M.P., Mr. H. G. Chancellor, M.P., Rev. C. J. Street, M.A., LL.B., Rev. W. H. Drummond, B.A., and others.

Business Meeting of Members at 4-30 p.m. Tea at 6 p.m.

The Sunday School Association.

ANNIVERSARY MEETINGS

AT

ESSEX HALL, ESSEX STREET, STRAND, LONDON,

TUESDAY, 25th MAY, 1915.

ION PRITCHARD, President.

CONFERENCE at 10-15 a.m., on "The Sunday School during War-Time—and After." Opened by the Rev. J. C. Ballantyne, of Nottingham.

LUNCHEON at the Holborn Restaurant, at 1 o'clock. Tickets 2s. 6d.

At 3 o'clock an ADDRESS will be delivered at Essex Hall, by **Miss MAY PELTON,** Lecturer at Westhill Training Institute for Sunday School Workers, Birmingham. Subject: **"Spirit and Method."**

President's Address and Business Meeting at 4 p.m. Afternoon Tea at 5-15 p.m.

T. M. CHALMERS, Hon. Sec., Essex Hall, Essex Street, Strand, London, W.C.

Unitarian Publications—FREE!

"The Triumph of Faith." Rev. Stopford A. Brooke.
"Five Points of Christian Faith." Dr. James Martineau.
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